



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Pentateuchal Story of Creation.*—Discrepancies are often found in a comparison of the record of creation in Genesis with certain conclusions of geological science. These discrepancies arise from various misconceptions of both the Bible and the facts of science. It is to be noted, 1) Genesis is sacred history, geology is human science, hence each omits facts not essential to its representations; 2) the former account is brief and stated in general terms; 3) Moses' interpretations or knowledge of what he wrote by inspiration is not our standard; 4) the language of Scripture is that of common life. With these facts in mind the pentateuchal history of creation is examined. 1) The introduction, Gen. 1:1. Here is taught the existence of one God, his creation of matter, his existence apart from his creation. Science is in harmony with this. 2) The history down to the creation of man, Gen. 1:2-25. The word "day" is shown by several reasons to be intended to mark an indefinite period of time, characterized by a special work. The works of the several days are described. The religious uses of the story are, (1) no quarter given to idolatry, (2) the revelation of the Divine Being as a loving and wise Father. A particular examination of the account shows not only no contradictions to science, but even harmony with it. 3) The creation of man, male and female, Gen. 1:26-31; 2:1-7, 18-25. (1) This is no myth, but plain history; (2) it all has a profound religious significance; (3) it agrees with the best science in putting man last and highest in creation and in the assertion of the unity of the race. 4) Conclusions: (1) interpreting the documents with regard to the object of their writing, just the facts are found in Genesis, as would be expected; (2) because geology does not confirm some of these and does reveal others is no ground for claiming discrepancies; (3) where Geology is parallel with Genesis the accounts harmonize; (4) the character of the statements of Genesis mark it as a divine revelation.

The subject is too large for adequate treatment in the space given. Hence many generalizations are made without sufficient proof. The positions of the writer are, however, those commonly accepted. The main feature of this argument is its insistence upon the special object which ruled the writer of the sacred record and determined both his selection of facts, their arrangement and the form of their presentation.

Idea of O. T. Priesthood Fulfilled in the N. T.†—The Priesthood held a central and dominating position in the O. T. economy. What is its fulfillment in the N. T.? Its sphere is not in ordinances and institutions, but in Christ and his church as a body realizing the Christian Dispensation. This is established by the testimony of Paul (Rom. 10:4; Gal. 2:19; 3:24; 1 Cor. 5:7,8) and of John's Gospel (ch. 6). This fulfillment is: 1) in Christ himself (cf. Epistle to the Hebrews) as High Priest, (1) by his personal qualifications, (2) by his work, (3) because by and in him we draw near to God; 2) in his Church as a whole, as follows from the principle that he instituted an organized body to represent him, (1) in her qualifications and character (a) as called of God, (b) sympathy with the suffering, (c) holiness. 2) Whether her work is priestly will be hereafter considered.

The article is one of a series by the author which is appearing in this periodical. It is a careful, weighty treatment of an important theme without much that is new or striking. Perhaps too great stress is laid upon the importance of the idea of the priesthood in the N. T.

* By Geo. D. Armstrong, D. D., LL. D., in *The Presbyterian Quarterly*, Oct., 1888, pp. 345-368.

† By Rev. Prof. W. Milligan, D. D., in *The Expositor*, Sept., 1888, pp. 161-180.